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mond ridicules the effort of Haeckel to attribute consciousness and intelligence to atoms. A strict parallelism between brain movement and mental changes cannot be shown, and that there is an exact qualitative and quantitative proportion of mind to brain-stuff is a theory under fire, and can hardly ever be established.

The author takes as depressing a view of man's chances of immortality as he does of the dignity of intellect. Naturally, the conviction of any survival of death wavers and goes out when thought is regarded as a function of the brain. On p. 46 with *sang-froid* it is declared: "We also know that consciousness ceases altogether at death, when the brain no longer functions, and that the possibility of its farther continuance is absolutely cut off by the fact of decomposition." This naïve assertion would, by its omniscience, amuse a man like John Stuart Mill, who finds no proof that the soul dies with the body.

It is obvious that Mr. Allen, deriving all the ideals of reason and morality and religion from molecular disturbance, and lowering all the sublime aspirations and convictions of the race into the vault of decomposition to perish with the body, puts out all the lights and closes the shutters of life, and cannot be regarded as having grasped the essence of religion or morality.

With such a drastic—one might add, gastric—psychology, it is not strange that one of the erring impulses of religious feeling should be enthroned in place of religion itself.

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CHINESE PHILOSOPHY. By DR. PAUL CARUS. Chicago: The Open Court Publishing Co., 1897. Pp. 64. \$0.25.

THE author gives in his introduction terse and discriminating characterizations of the "rare mixture of deep thought and idle speculations" which make up the Chinese philosophy, and in his conclusion expresses equally just opinions of China's present unhappy helplessness.

Sixty pages can suffice to give but a cursory view of all the philosophical systems that have emanated from the minds and helped mold the lives of one-fourth the human race for forty centuries, but these pages contain the result of much research and careful selection—matter valuable and suggestive. A large share of attention is given to the

elaborate system based on the interaction of the two supposed elements, *Yang* and *Yin*, the "weak" and the "strong," and to the "well-nigh inscrutable" book, the *Yih King*, "Book of Changes," that describes their permutations. In contrast with this is given the less ancient theory of the *Tai Kih*, the "Great Origin," which later philosophers claimed was the primordial source of *Yang*, *Yin*, and "myriad things."

Dr. Carus depicts vividly and comments strongly upon the evils of *Yang* and *Yin* dualism, and commends warmly the *Tai Kih* monism, making it very plain that the object of this discussion, which originally was published as an article in *The Monist*, was to put China and her philosophy on the witness-stand, dualism being defendant and monism plaintiff.

While admiring the scholarship of the author, we are convinced that as full an acquaintance with Chinese life in the concrete as he possesses of Chinese literature would lead one to question seriously his conclusions that this mystical dualism had been so potent a factor in Chinese decadence. The Chinaman is first and last a utilitarian, and that is the center of his living philosophy.

We believe Dr. Carus has chosen wisely in appealing to China for evidence. She is the world's object-lesson, and has put to the test many a theory now considered new. We may learn many a lesson from the history of her brainy people.

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DER NEUERE SPIRITISMUS. Von DR. JOSEPH DIPPEL. 2. Aufl. München: Rudolf Abt, 1897. Pp. 280. M. 3.60; bd., M. 4.50.

THE earnest and well-intentioned author assumes the truth and validity of the various spiritualistic performances, asserts that they are legitimate material for scientific investigation, gives a history of earlier and later spiritualism down to about 1880, relates at length the stories of American and European mediums, and fills 108 pages with the long-since exploded pretensions and exposed swindles of these individuals.

The second part of the book is a parody on scientific method. First the author considers and classifies the phenomena of spiritualism; they are of thirteen classes: (1) movement of heavy bodies by